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THE BURMA NEWS

APRIL, 1938

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THE
BURMA NEWS

H. W. SMITH, *Editor.*
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ol. LI Rangoon, Burma, April, 1938 No. 4

John Elijah Case

Born November 27, 1856 *Died February, 28, 1938.*
Missionary to Burma 1882 to 1901

A cable has come announcing my ıther's death on February 28, 1938, the age of eighty-one years. A tter in February stated that he had llen and broken his leg while assist-g another patient when he was sup-osed to be confined to his own bed. o be trying to help someone else was ıe characteristic spirit of his whole fe.

He was born in Patten, Maine, the on of a Baptist preacher, graduated om Colby College and then attended ewton Theological Institution. He rrived in Burma in 1882 and was rst appointed to Toungoo for Shan ork where he remained till 1886. In ıat year he married Lilly B. Clarke ho came out from America in 1884 be superintendent of the Kemmen-ne Girls' School. Soon after their arriage they opened the new station or Burmese work at Myingyan im-ediately after the annexation of pper Burma. Due to the usual ıancial stringencies and shortage of issionaries to take charge of vacant ations, my father would not take ıy furlough but stayed on continu-ısly till 1901 when he contracted phoid and broken in health went ıck to America not to return again.

He gave himself almost wholly to ıngle touring and preaching in the llages. For a day's trip a spoon in his pocket was the only equipment and for a month's tour a single coolie with a pole carrying a basket of provisions and cooking utensils at one end and a bundle of bedding at the other end was all the kit required. The coolie was cook and ox cart combined and the accompanying preachers each carried his own bagful of necessities over his own shoulder. Thus they walked from village to village preaching at meetings in the evening, visiting homes during the day and baptizing believers over the district after due instruction. My father always carried a bottle of carbolic acid in one pocket to mix with sesamum oil for treating sores and a tin of sulphur ointment in the other pocket for ringworm and itch. He left a trail of yellow heads smeared with the sulphur wherever he went.

Our home in Myingyan was frequently filled with Burmese visitors and time was generously given to make friends with them. Buddhist priests and learned Buddhist scholars would often come to talk over the pros and cons of Christianity. On Buddhist sabbaths we kept open house and our home was crowded with local Burmese people who just wanted to visit with these good natured foreigners, see the strange things they possessed and listen to their strange

ideas. There was not so much machinery and system and complex routine in mission work as to-day. Christians were very few and precious and received much personal attention as members of one's own family. However there resulted a personal intimacy with the whole surrounding community and close ties of friendship with those of every religion and race were formed, so that the memories of "U Keik" the walking missionary who talked Burmese so well are carried to this day in the villages of Myingyan district.

My mother came back to Burma for a few years more of service at Henzada but after her return to America in 1906 she and my father made their home in South Acton, Mass., till her death in 1927. Since then my father had been at Westboro, Mass. I had several good visits with him last year during my furlough and his chief joy was that he had a son to carry on the work which he loved in Burma and he asked to be remembered to the Burmese Christians with whom he had worked. "Others have labored and we have entered into their labors."

Brayton C. Case,
A. B. M. Agricultural School,
Pyinmana, Burma.
March, 27, 1938.

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Toungoo-Paku

The meeting of the Association at Buko also marked the fiftieth consecutive year in which an annual rally of young people has been held. About the first of such to meet in Burma. It was quite an event to honor three old people who were present at that first meeting fifty years ago, and to have them tell of the changes they have seen in the half-century.

About 1000 people met in this village high up in the hills where pines grow and oranges and coffee flourish. Together with Miss Bebee and Mr. Case we were the guests of the Karens. Seminary students played the new Paku band instruments and our arrival interrupted a band concert just at dusk. After nine miles over the hills, had to plow our way through a jungle of outstretched hands as every one wanted a handshake. The meetings were marked by a fine spirit and there was a forward look to go with the backward look over the past. It was noticible that in the Home Mission meeting there were more requests for pastors for villages awaking up than there were men to fill the positions.

During the last few years of Mr Blackwell's time he opened up several village rural reconstruction schemes One of these was in the village of Loydker. On visiting this village a little while ago we found that the one Berkshire boar (Christian pig) which he had obtained with the aid of the District Funds from Pyinmana, had at that time, not counting offspring that had been sold and eaten, fifteen large pigs and forty-eight small ones. At the market price at which these were being sold they were valued at Rs. 835. The price of the same number of native pigs of the same size would be, we were told, Rs. 272. Thus these descendants of this one animal, bred with native sows, was worth to them Rs. 563 over and above the ordinary village pigs.

In addition vegetable seeds had been provided and Plymouth Rock fowls and from both of these there has been great gain. None of the villagers have bought vegetables for their eating during the past year or more and the eggs besides those used for setting are sold regularly to collectors who gather them. One family lived entirely on its pigs, getting seventy baskets of paddy and Rs. 30 in money this past year. Thus we see that the economic condition of this village has been greatly improved by this work. Just now further grants have enabled them to complete the digging of a sanitary well. A

oom has also been in use for some ime by the girls who came to the own weaving school for training. here are now similar projects mak- ng the life of four villages much nore abundant than ever before.

It was also my privilege to attend he two Associations of the Bwe istricts in the delightful company of H. W. and Joe Smith and Roy Klein. It was wonderful to see the ifferent spirit in these meetings from what I had seen before. Somehow he great inarticulate desires of these eople for a change in leadership has ound expression this year. Without ny disputes or recriminations they imply left off some of their former elf-appointed leaders and chose new nes in their places. This has been ccompanied by a new spirit in the hurches and this coming year there vill be seven ordinations, and seven- een churches that I found nearly lead in my tour, two years ago, have alled pastors and re-established hurch services, fourteen churches re (or have just completed) building hapels. Mr. Klein baptized thirty- ine into the membership of Trinity hurch in town. Faith is taking the lace of fear. This is not our work, t is that of a Higher Power than nan. The future is full of promise.

School is now closed. We are eaving soon for the Maymyo Bible Assembly and "points North."

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Maymyo

Retired:

That word looks strange, and it is ifficult to adjust my mind to what it ignifies. Although entered in the "Retired" list, I have, to date of this vriting, been in continuous active ervice throughout the forty-five ears of my missionary career. At he end of March it will be my rivilege to make over charge to my uccessor, Dr. W. St. John, and there- fter I shall be in very truth "Retired." After a month at our out-station, Lashio, which will be spent in preparation of "Baker-Memorial" mission house, for my permanent residence when I return to Burma, I shall proceed on furlough for a year to visit and bid farewell to relatives and friends, and the First Baptist Church at Keene, N. H., to whose membership I owe an unpayable debt of deepest gratitude for their financial support of me during many years and for the loving confidence reposed in me as their "overseas minister." It is a tremendous factor in a missionary's life to be supported and prayed for by a church at home which is aflame with love for Christ and the souls of men: I thank God for this honour. The evening of my life shall D. V. be spent in voluntary service for the churches at Lashio, Namtu, Hsipaw, and the Lisu hills. Pardon this extended reference to my personal experience and future plans.

Gurkhas:

Mr. Dennis Maulle, our Gurkha evangelist, reports glowingly in regard to apparent results of his month's meetings at Myitkyina. Seven men and five women — all Gurkha Hindus — have openly confessed their faith in the Lord Jesus Christ and are undergoing Bible-instruction preparatory to being baptized in May. Dennis purposes to return to Myitkyina, in November, to spend three or four months there in intensive evangelization. Please enter this work in your Prayer-list.

Touring:

A recent tour of six days, by motor-car, participated in by Major Brookes (deacon), a Karen Pastor and Kachin Evangelist, was much enjoyed. At the 115 miles distant village of Loi-lape four happy believers were baptized in the Triune Name. One of that number is a woman of eighty years of age, upright as a palm-tree. She wore a smile of peace and joy as she gave

her testimony before the church-members, and again as she stood by the pool (far down the mountain side) where she and the others were "buried with Him in the likeness of His death and raised in the likeness of His resurrection." Romans 6:3-4. Oh, Christians in the Home-land who gladly and sacrificingly contribute of your means for carrying the glorious gospel of God's grace to these people in lands far off from you, your investments in Christ's Name are bearing rich fruit which shall enhance your happiness in glory, when you there meet those who partly through your instrumentality shall be with you in the great community of the redeemed in heaven.

(I Thess. 2:18-19).

Ernest Grigg.

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Burman Woman's Bible School

At our graduation exercises on February 3, certificates were given to four girls: two Burmans, one Chin, one Pwo Karen. All are fine girls. Two have temporary work, one in the Pyapon field and one in the Rangoon field. I hear fine reports of both. One girl hopes to enter Dufferin Hospital for training on April 1, and the Chin girl will go back to work among her people in Sandoway.

Our under-graduates are all, except one or two, working out in villages, from Monyin to Moulmein. I wish to thank those missionaries and station committees who have given them this opportunity for practice and service during this long vacation.

There were nine races in our school this past year, and our life was richer because of them. We were delighted with the one Lahu girl who was with us for the one year, after having taken nurses's training at the Namkham hospital. She was a joy to have around. She was our nurse, and also lead the whole school in classroom work for the whole year. We had one Tamil girl from Taunggyi and one Lisu from away over the edge of the horizon. The others were Burman, Karen, (Pwo and Sgaw) Shan, Mon and Chin.

We should like to have at leas fifteen new girls when school open on May 25. We should like them t be girls with a real interest in th work, who are coming for the purpos of preparing themselves to be "work men who need not to be ashamed." And we should like them to hav more education before coming tha the minimum that is required. Ar we asking too much? As you hav opportunity please help us to fin these girls.

Our rule is that a girl, to come t this school, must be nineteen year of age, and must have passed Fift standard vernacular. But many o our girls have passed Seventh, Eight and Ninth Anglo-vernacular. Las year we had two who had studied i Tenth standard. Of course thos with better training before comin here usually get more out of th course. I should be glad to send Prospectus and application blank t any who are interested.

Please pray for us — teachers an pupils.

Beatrice A. Pond

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Toungoo

No report since the one fo December. I have had something t report, but just seemed to be s rushed up to the last minute that th end of the month came before knew it.

Our week of prayer was a ver successful one from the standpoint o attendance, as we had an average o about forty-five and some evenings a many as sixty or more. One invita tion came for an additional evenin after the week of meetings ha finished.

We have had one D. V. B. S. in a llage I have mentioned before as ıe place where the headman was so ordial. During the time we had the hool the attendance was not as good s we hoped for, but many of the ildren were out of the village and ıat cut down the attendance. The acher of the village school had to ve up the work owing to his illness ıd the headman asked us to arrange take it over. He made out a list f the pupils who would attend and totalled seventy-four. However an nglish speaking hpongyi from a eighboring village sent an upasin to ll the villagers that he was coming open a school there. When the eadman heard that he was coming he ft and stayed away until the young an had gone, thus showing his disproval of the upasin's coming to pen a school. When our town school pens he says that he is going to send s two younger children to the hool with their older sister to care r them. We are deeply anxious at this opening may result in a new nter for the gospel. To supply this llage with a teacher we are planng on taking our teacher from elinsait where he has been for two ars and put a young woman there. s soon as he gets started in Doungın-kya the villagers will pay for his rvices and we can use the money e were spending on him for the new acher.

In February I attended our Chin ssociation in the Pyinmana field. r. and Mrs. Case, Mr. Smith and r. Condict were also in attendance. here was a real spirit of enthusiasm the meetings. One of my village hool teachers took a band of ten of s boys and girls, some from nonristian homes, so that they might tch some of the spirit of Christiany and decide to become Christians. hen the prize was awarded to the st choir, this group of children was given first choice as the most deserving from the standpoint of their youth.

We also baptized three young people in February. Two others who have said that they believe and want to be baptized were out of town so we had to leave their baptism to a later date.

About a week before going to the Chin association I had a small wound which became infected. When I returned from the association it became so bad that I had to go to bed for a week and give it tender care. Probably I got up too soon as I went to the Burmese association at Kyunlamu and had the enjoyable fellowship of some of our good missionaries from down country, but it did not help me to get rid of the infection and I had to go back to bed again. However I seem to be too tough to down. The infection must have had a strong counter irritant for I seem to be pulling along all right now.

We have two bands of workers out for D. V. B. S. at this time numbering six in one band and five in the other. After the water festival we will have still another. We had planned on a fourth, but the village where we were planning on having it had some lepers in it. Last year they were ordered out and left, but have returned one by one till now all are back. On this account our young people did not want to go out to this village.

The past few days have seen friends *en route* to the higher levels either passing by or dropping in for a meal with us. It is a good thing to have friends who feel that we want them to drop in and see us. All too soon this privilege will have come to an end for us in Burma, but we shall hope that we may be on a main line of travel in America and see them there.

Lewis and Mayme Rogers.

AUNGBINLE BU

To The Associations of Lower Burma

From Pyinmana

This is the season for Associations in Burma and I have attended five in February. They give me a chance to see the strength of our village Christian forces in distant corners.

The Tavoy Karen Association gave an interesting trip to the far south, with 155 miles by motor road beyon railhead at Ye. Here the land rise abruptly from tidal creeks and villag ers make a living from cleanings ou of the forest. Coconuts grow luxu riantly like ferns and pineapples we beginning to ripen in February abou three months earlier than in Centra Burma. This is the home of th prized mangosteen and durian fruit But the people are scattered an transportation difficult.

N, MANDALAY.

There were changes since my last visit ten years ago although the cordial welcome of the Suttons was the same. The spacious Morrow Memorial building was new and it was filled for a musical drama, "The Pirates of Penzance" rendered by the high school. The Streeters showed me their splendid new girls' school memorial building given by the Brookline Church, Boston. Specific interest in specific projects seemed to help loosen the purse strings of some Baptists.

Saw Jonatha, a graduate of the Pyinmana Agricultural School, was teaching agriculture in the town Karen School and with the dormitory boys carried on vegetable gardens which provided a considerable portion of the food for the boarding department. The pastor of the Church where the association met had also studied two years at Pyinmana.

A third man who graduated from our Agricultural School is being placed in the mountains at Myitta to teach the villagers improved citrus culture.

A noticeable feature in this association area was the strength of the temperance societies resulting in clean teeth free from betel nut. Many do not smoke.

The Henzada Karen Association was a meeting place of old friends known during a previous period of service in that area. Mr. and Mrs. Phelps though nearing their time of retirement continue to emphasize the development of the young people's work and it was good to see new workers coming along to bear burdens for their people.

Next came the Paku Karen Association among the Toungoo hills along the new motor road to the Mawchi mines. How different and how hard is life where people make a living by clearing and burning a new patch of scrub jungle on a steep mountain side each year! Water is so far down in gorges away from their villages that a bath is a rare occurence. But in spite of difficulties there were nice wooden chapels and Christian leaders of devotion at work on many a bleak hill top. I could not help but admire the devotion of Mason and Bunker and Crumb as well as, more recently, Mr. Harris who criscrossed these steep trails for many years and evangelized these underprivileged people. How easy in comparison life seemed on the plains below! One also came to realize the trials of the souls who are so isolated from others by living alone in a hut on a mountain side for months each year.

Finally, Joe Smith and Mrs. Case went with me to the Chin Association in our own field at Pinthaung. Mr. Condict and Mr. Rogers also came over and we had a time of helpful fellowship with some three hundred other visitors in the village which twenty years ago on my first visit was notorious for cattle thieves and opium smugglers. The development of the young people and their active participation in the plans and programme was especially encouraging. Several young men in the village had been students at Pyinmana and were attempting something new in agriculture. Peanuts had been introduced successfully since our last visit.

One practice which I have been advocating in many places where the land is high and well drained and especially in the taungyah rice fields is to plant pigeon pea, P 51, between the other regular short lived rainy season crops. After these are harvested at the end of the rains the pigeon pea will occupy the land and the crop can be harvested during the hot season. In the mountains the plants which are perennial shrubs can be left on the ground even for a second season without being disturbed. This pea has a ready sale in Burma and is useful for food in the villages.

Brayton C. Case.

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The Incredible Church

J. W. Stevenson, formerly editor of "The Scots Observer," in his recent, startling, thought-provoking book, forces his readers, ever so gently, to ask themselves afresh the question contained in his sub-title: Just what is the Mission of the Church in the World of To-day?

On his very second page he asks a number of questions to which the Church both at home and abroad is crying out for an answer.

"Modern industrialism does not look like a reflection of generously — disposed, considerate — men who, in their own homes, would sacrifice to any limits for their family. Lanarkshire and the Copper Belt of Rhodesia do not give that impression first and foremost. And yet the men

no compose these communities are cent, kindly enough men....

"I think that many people to-day ust be wondering whether after all e condition of the world is not re-cting human nature more accurately an we have been inclined to think. 'hat if it is not all the fault of olitícians and industrialists? What it is not only a question of mani-ilation, a matter of the dextrous ndling of affairs? What if our stresses really *are* a fair indication 'what is in man?'"

"The suspicion deepens when we nsider frankly whether the prevail-g relationships in our Christian ecutive councils and committees ould, if transferred to the infinitely ore complex and hazardous spheres national and international affairs, ve us radically different results. ot many of us would care to affirm at they would.

Out of the author's own experience the Cross he came to see the need a Church of the Cross, "the faith-l remnant," the necessity for "the tle Church within the Great urch," if the paganized world and urch are to be made Christlike. If there is to-day a lack of leader-ip in the Church it is just in so far we have departed from that way d flinched from being a Church nder the Cross.'"

"It came upon me first in a series happenings when the band of men th whom I was working was torn d disrupted in fellowship, and the use of Christ was being put to ame. I had tried every resource of ankness — I had tried to forgive, here I was myself being unjustly cused. I had tried to sacrifice my ide for the sake of reconciliation. ok at it as I might, I could see no her way I could have taken....But ll there was no release from this rpetual tension and conflict which is frustrating the grace of God in r midst....poisoning the hidden rings of life. Man after man was in the grip of his 'natural' reactions; the man who had been despised recoiling in anger to assert himself; the man who had done despite to him seeing in this new outburst a further proof of his case. And so it went on, like a miniature Council of Europe, with no one able to break through the circle of 'facts" and rights and wrongs."

The author shows how rightness is not enough and his own failure to be willing to bear the Cross, how our natural human nature rebels against it and then he points out the answer. But, do we Christians, we missionaries, so-called Church leaders, really believe that Christ has the answer to all problems because He can really change each of us who is the cause of the problem? Are we really sure of it? If not, we are of all men most miserable!

Perhaps his best chapter is on the nature of the Church, entitled, "Built On Human Weakness." "Not by might nor by power but by My Spirit." "When I am weak then I am strong." "The Church is built upon the cry, 'Depart from me, for I am a sinful man, O Lord.'" "To offer ourselves in that love *while men are still evil,* not awaiting favourable circumstances—that is what it means to take up our cross daily and follow Jesus....It is out of that human nature that we are lifted when God comes to us, when we enter the divine community, His Church; the fellowship of His saving grace."

"A World Under Judgment" is his most timely chapter in which he says: "It is over against this ripening situation of human need and human sinfulness that the Church of the Cross is being raised up. It is the hour of the prophets. 'Prepare ye the way of the Lord.'"

"Behind Communism, and behind all the social theories of the hour, lies the human breakdown — the doubt whether men can in fact extricate themselves 'from themselves.'"

"A sense of desolation," says I. A. Richards," of uncertainty, of futility, of the groundlessness of aspiration, of the vanity of endeavour, and a thirst for a life-giving water which seems suddenly to have failed, are the signs in consciousness of a necessary reorganization of our lives."

"The strength of Communism lies just there — it recognizes that a new man is needed. It has no illusions that this transition in the individual man and in society can be accomplished by an easy gradualness, without blood and tears. It recognizes how society becomes divided, and how the cleavage becomes widened as the end of the age draws near. It discerns a shadowy 'apocalypse' in which, out of the clash of opposites, the beginnings of the new society appear. And, most significant of all, it believes that the freedom of that new society must be more than a guarantee of personal liberties to the individual; it must belong to the very nature of the community — it must be a social creativeness, in which the individual will find fulfilment in fellowship."

— V. W. Dyer.

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Baptist World Alliance

The Sixth Baptist World Congress meetings will be held in Atlanta, Georgia, July 22-28, 1939. I have received application blanks from Dr. Rushbrooke for those who wish to attend the Congress as Delegates. The registration charge is ten shillings, which may be paid either in advance, or at the time of the meetings. If any missionary plans to be at home during this time and wishes to attend as a Delegate, I shall be glad to send a form on receipt of an application.

29th March, 1938.

Field Secretary.

Sunshine Tank Association

The Nay-yaung-gan or Sunshin Tank Association was a complete suc cess from start to finish. Thra Chi Maung and I left by the Pyapo launch, Monday morning, the 14th and arrived there about 5 o'clock. W were lucky in getting the one and onl large sampan in sight. After gettin in with our baggage, thirteen other came and we started at once. W had to go down the river about mile and a half and several friend were seasick before we turned int the creek. It was a very tiresom seven-hour ride to the village whic we reached about midnight but w met a warm welcome from the peopl to pay for it. The mandat was hundred feet square and ten feet high open on all sides and at night nicel lighted with sixteen storm-king lan terns. The village being less than te miles from the sea, we had a fine coo sea breeze the whole day and most o the night which made it comfortabl for all the meetings. As the fina examinations were on, Thra Ch Maung could be with us but one da they took up the school matters firs Tuesday morning, and finished in th afternoon. Just before leaving, Thr told them the school would need 9C viss of "nya-eu" for next year an asked if any of the churches woul be willing to help us. One man go up and said he would give 300 vis and a number of others got up an promised different amounts till abou 850 viss was promised. Thra Ch Maung by leaving early was able t get the express launch which le Pyapon at 11 p.m. and got home a eight the next morning. Wednesda was spent in the other business o the Association and the reading o church letters. As the pastor in ou work in Hminelongyi, Siam, had die lately the Association voted to sen two pastors to inspect our work ther They also voted to send one pastor t Mesod in Siam to encourage th

orkers there and to baptize those
io are waiting for baptism. There
ere over 1100 present and for such
distant village I think it is a good
mber and as the meetings went off
such a quiet peaceful way we are
ping for a year of success in 1938.

H. J. Vinton.

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Kengtung—Shan

The annual January tour is over.
iis is the third year that Dorothy
d I have taken our young son and
netrated nearly to the French-Indo
ina Border and nearly to the
inese Border on a tour to our
stern State out-stations. Often we
rt before the new year comes in
d always we return around the
ddle of February. This year the
n-spots caused rain and we were
layed one week.

The first week was with the new
ee-quarter ton bus. We were able
do more than two weeks work in
e week because of the added speed
anted by petrol. But we worked
r it. Every day the bus was stuck
had to be delayed while we
epared the road. Pardon, the one
y we were not troubled with road
nditions was when we dashed to
iengrai and back. On the return
p, Friday we baptized at Meh Hok,
turday at Mong Lin, and Sunday
Mong Hpyak.

Tuesday we plunged into the jungle
th pony transport. The bus was
t at Mong Hpyak for just about
e weeks. To my delight when I
nnected the battery, after this long
riod, the starter buzzed easily and
engine caught. Weeks of worry
this score were wasted.

Ten days at Mong Yawng included
week's Bible School and another
ptism. On to Wan Su where the
ble School and baptism was again
eated. Baptisms for the trip
alled twenty-six. Back to Mong
wng where we held another Bible
School for a group of lepers. The three schools totalled 140 in registration with over 100 average attendance.

We reached home February 17 in fine spirits and health. There are now more than 500 Shan Christians in Kengtung State.

R. B. Buker.

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Notice

March 27, 1938.

The Pyinmana Agricultural School will reopen May 25. Send us your promising young men who like to work with their hands and want to show the villages how to grow new and better products. For admission a minimum age of sixteen years and a primary school education is required. The regular course is four years but students who have passed the Seventh Standard may do it in three years. A fee of Rs. 10 is required for admission which covers the school fees of the first half year. With the aid of a small scholarship from us for needy pupils the boarding fee will be covered by the work done on the farm. All students work half time at farm labor.

B. C. Case.

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Arrival

On the S.S. *Talma*, March 25, Mrs. George J. Geis.

On Tuesday, March 8, by S.S. *Ekma*, Rev. and Mrs. L. B. Allen and two children designated to the department of History in Judson College.

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Sailed

On the S.S. *Karapara*, March 26, for the United States *via* Calcutta, Mr. and Mrs. J. F. Cady.

On the S.S. *Karapara*, March 25, for the United States *via* Calcutta, Mr. D. O. Smith.

On March 10, by S.S. *Staffordshire*, Rev. and Mrs. L. W. Spring.

On the S.S. *Harpalycus*, March 18, Rev. A. C. Hanna, for the United States.

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Death

Rev. J. E. Case, on February 28, 1938.

Henzada Karen Mission

I have been tempted to write and tell you of one of the most beautiful sights I have seen for a long time. In addition to our annual association, where we have reports of all the work of the churches, Women's and Young Peoples Societies we have annual conferences in the different parts of the field.

When these conferences were first started, some ten or twelve years ago, we were a little anxious about them and were afraid they might lead to a split in the association. It has not done that, but has awakened the churches, especially in the north, and lead to many new Christians being brought into the kingdom. I attended the Northern Conference, March 15. In the afternoon about four o'clock we walked about two miles from the village to witness the baptism of twenty-seven men, women and children.

The pond where they were baptized was not large. It had a high sloping bank. About one thousand people entirely surrounded the pond, around which the graceful bamboos grew and witnessed the candidates go down two by two into the water where two of our preachers received them, and buried them with Christian baptism. While standing there my mind went back fifty-eight years, and I remembered where I went down in to the Wabash river, hand in hand with a dear friend, Carrie Beck, and was baptized by our pastor. Little did I think then of where God would lead me and I wondered what God had in store for those children and prayed that their lives might be more fruitful than mine has been.

The last rains made it impossible for us to have the convention this year as the Karens lost much of their paddy. Thousands of baskets sprouted, and many will not have rice for their food. I am not one to cross bridges before reaching them; but I must confess that the prospects are not bright for a large school this year. God is still in Heaven and the work is His.

Jennie C. Morgan Phelps

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